leaking this a sun, and that an earth Qf planet, and fabricating the bodies of animals most artificially, but also can improve itself into sense $ud self-enjoyment; it may as well be thought $ble to advance itself higher, into all the acts of reason and understanding in men ; so that there will be BO need either of an incorporeal immortal soul in men, or a Deity in the universe. Nor indeed is it easily conceivable, how any should be induced to admit such a monstrous paradox as this is, that every atom of dust or other senseless . matter is wiser than the greatest politician and,tjie most acute philosopher that ever was, as having an infallible omniscience of .all its own capabilities and congruities; were it not by reason of some strong prepossession, against incorporeal substapce and a^eity:. there being nothing so extravagant and outrageously wild, which a mind pnce infected with atheistical sottishness and disbelief will not rather greedily swallow down, than adpiit a Deity, which to such is the highest of all paradoxes imaginable, ^and the most affrightful bugbear. Not-:wiihsta?iiding all which, it may nqtbe Denied, but that it is possible for one, who really,ent^rtp,ins the belief of a Deity and a rational soul immortal, to be persuaded, first, that the sensitive soul in men as well as brutes is merely corporeal; and-then that there is a material plastic life in the seeds of all plants and animals, whereby they do artificially form themselves; and from thenc^ afterward to descend also further to Hylozpism, that all matter, as such, hath a kind of natural, though net animal life in it: in consideration whereof, we ought not to censure every HylpZQist, professing to hold a Deity and a rational soul immortal, for